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The Echo 1921-1922

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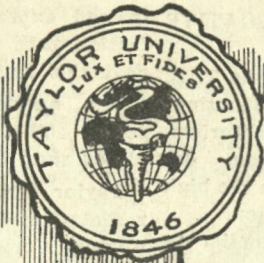
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ECHO

TAYLOR
UNIVERSITY

Vol. IX



No. 14

WAIT ON GOD

Not so in haste, my heart!
Have faith in God, and wait;
Although he seems to linger long
He never comes too late.

He never comes to late;
He knoweth what is best;
Vex not thyself, it is in vain;
Until he cometh, rest.

Until he cometh, rest;
Nor grudge the hours that roll;
The feet that wait for God, 'tis they
Are soonest at the goal.

Are soonest at the goal
That is not gained by speed;
Then hold thee still, O restless heart,
For I shall wait his lead.

—Bradford Torrey.

APRIL 25, 1922



NEW INSPIRATION FROM SAM.

A prophet from God has again walked through our midst. If it is proper to compare, we would say that all who have been before him this year were minor prophets. But he, through the depth of spirituality, masterful grasp of truth, and boldness of utterance in the Holy Ghost forces us to say with admiration that he was a major prophet. We speak of Sam Palovina.

Sunday morning, April 9, he preached in the Methodist church; at the college chapel in the afternoon, and again at the Methodist church in the evening.

Sunday morning he preached upon "So Great Salvation," emphasizing under seven points the greatness of this salvation. As he preached in the Holy Ghost our hearts were first awed, then as the message was developed, the depths of our emotions were swayed, until finally our whole natures were thrilled and throbbing with a new love for our great Saviour, and we sacrificed ourselves anew at the altar of fidelity to be true to God and preach that the holiness without which no man shall see the Lord.

And who could describe the chapel service? Human words snap and break as we try to tell the workings of the Holy Ghost. We saw an alert figure set free before us—and that Jesus-stamped face. We heard a sermon on sanctification that showed unexcelled construction, clearness of argument, and putting of the most profound scriptural reasons why we should be holy. We felt that peculiar unction that flows out from and seals upon hearts such a message. As young preachers our hearts rose up and accepted the challenge to be uncompromising preachers of full salvation. Glory to God!

At night we heard a postscript to the Acts of the Apostles. The Lord did not shake up a Philippian jailer, but he did reach down in priest ridden Austria and first gave a suggestion to a broken boy. Later He spake from heaven, and the boy, now a man, heard and said, "Lord, I'll do anything you want me to do." A most remarkable ministry with thousands of converts has been, and is being the result.

We that have known Sam in former days, marvel at his development. Instead of being puffed up and compromising because of his success, he has been drawn closer to Jesus—he is

humble and meek. A marked improvement is noticed in his English. This improvement greatly enriches his thought and he is better able to express the truths which God has given to him.

May "Heaven's King" continue to rule him and extend to him that embassy backed by the force of heaven.

—H. E. K.

T. U. AFFIRMATIVE LOSES
TO HUNTINGTON NEGATIVE

On the same evening that the T. U. negative team defeated the Huntington team in the Schriner auditorium, the Huntington negative team defeated the T. U. affirmative in the high school building at Huntington.

This debate was quite peculiar in its aspects. Our affirmative team composed of Messrs. Percy Olson, E. Nordin Gilbertson and Ernest Treber, upon presenting themselves to the Huntington team which was composed of Messrs. William McCoy, Earl Lamb and Loy Laney, found that one of the judges had not arrived. This necessitated the selection of a resident judge, a necessity contrary to agreement of contract. But "circumstances alter cases." Our men further discovered that one of the other judges was a member of the board of that college—this presented another breach of contract, viz, "the judges shall be disinterested, non-resident parties." Rather than disappoint the audience, our team decided to face the odds and meet their opponents regardless of the outcome. The debate, scheduled for 8 p.m., did not begin until 9:15.

Needless to say this was a hotly contested debate. Each team was prepared to meet its rival in the heaviest combat. "The combat deepens; on ye brave!" Each showed skill in preparation and force in delivery. The cheers and applause from the audience were encouraging; and when the "whistle" blew the sound reported, "Three votes for Huntington and none for T. U."

An item of interest may be pertinent. The presiding officer, in announcing the decision of the judges, said: "No doubt you will be surprised at the decision. The first ballot is cast by a member of the board of our college."

We are drawing no conclusions, but we are making this report merely to show the peculiarities that attended this debate.

INTER-COLLEGIATE DEBATE.

A debate of unusual interest was given by Taylor University's negative team vs. Huntington's affirmative team in Schriner auditorium on April 18 at 8 p.m. The T. U. debaters were enthusiastically supported by a large majority of the faculty and student body, and a good representation of the residents from the surrounding country. None were disappointed but instead expressed their great satisfaction with the fine way the team gave this first inter-collegiate debate.

The question debated was, Resolved: That the principle of the closed shop is justifiable.

Taylor is justly proud of her representatives—Messrs. Fred Wilde, Edmund Cortez and A. W. Pugh. The debaters entered the fray with courage and fortitude and succeeded in upholding the negative of the proposition in a commendable way.

The members of the team from Huntington were Mr. Elmer Becker, Mr. Titus Welt and Miss Inez Schad. They upheld the affirmative side of the question very well. Each speaker proved to be a capable debater.

The team from Huntington college endeavored to show that:

I. Recognition of the union is necessary for collective bargaining.

II. Many of the disadvantages of the labor unions are disappearing.

III. Co-operation develops production and efficiency.

IV. The influx of foreign labor is detrimental to the American workman.

V. The principle of the open shop is detrimental to the state, physically, mentally and morally.

The Taylor team contended that:

I. The principle of the closed shop is antagonistic to our American ideals.

1. The American ideal set forth in the law of rights is violated.

2. It is antagonistic to individual bargaining, another ideal set forth in the laws of equal rights.

3. It is antagonistic to the freedom of the press, an essential ideal in democracy.

4. It is antagonistic to the freedom of religions.

5. The method of propagating the closed shop is antagonistic to American ideals.

II. The principle of the closed shop is inimical to the best interests of society, for:

1. It is inimical to the unorganized workman who constitutes the major-

SENIORS.

"Our New Pastor"

In the life of a Methodist church the annual conference is a source of much conjecture and suspense, for this question we find upon the lips of all church members, "How about our pastor, will he leave or are they going to send him back?" The Methodist church here at Upland has been no exception to this rule, and not only the church with its members but the entire town has been repeatedly puzzled over this question. Only recently we passed through one of these periods of great suspense, only to learn in the end that our pastor, Rev. Maurice E. Barrett, was returned to us, much to the delight of all.

Some people have the happy faculty of making themselves necessary, and, in a way, indispensable in their community. Such a man is Rev. Barrett. When he arrived in Upland four years ago as a stranger the town at once recognized in him a friend such as all small towns need. It was not long before the new pastor was able to call anyone in the town and the surrounding community by his name, letting them know by a cheery greeting that there was a heart of love for all burning back of those gray eyes, as well as a willingness to help where help was needed. Thus it was that Rev. Barrett won his way into our hearts.

During the year of the war he was tireless in his enthusiasm. He did much to help and encourage those who were stationed at Taylor in the S. A. T. C. unit. Many of the boys felt that they could unhesitatingly confide in him, and they never found their trust betrayed. This year was one of great hardship for the school. Help was needed to carry on the work of the institution. Labor was scarce because few civilian students had returned. In the face of this need Mr. Barrett was always ready to do whatever was most needed, regardless of whether it was intellectual or manual labor.

The next year of his stay with us was the time of great need of teachers in our town high school. Capable teachers were indeed hard to be found. In this emergency, "Squire," as Rev. Barrett was wont to be called, came forward again to offer his services, and one morning the high school class welcomed the Methodist pastor into their midst as their teacher. We doubt if anyone could wield a more mighty influence over the young life of a town than this man. It was "Squire" who led in their sports and good times, always directing them into channels which were clean and wholesome.

These incidents show how "necessary" our Methodist pastor is. Always sympathetic with those in sorrow, ready to counsel those who need guidance, and chuck full of fun and



Rev. Maurice E. Barrett

humor in times of merriment. On the baseball diamond as umpire, "Squire" rules fairly and is decisive about all his judgments. He is just as decisive in proclaiming from the pulpit that sin is sin and that without the blood of Christ a man can never be right with God. His sermons throb with an earnestness which is found only in a life entirely consecrated to God.

Rev. Barrett, we who live on the Taylor campus, want you to realize that we are very, very happy to have you here for at least one more year. We are proud to think that our pastor is wanted by the "big church," but we want you to know that we love you for just what you are. We do not say that we welcome you back, for you have not left the place which you have made for yourself in our hearts and from which you will never depart, but rather we will say that we will bind you to the heart of our community more closely, and will work, strive and pray for you more earnestly than ever before.

On the evening of April 12, the Senior class held their regular bi-monthly meeting at the home of Mr. and Mrs. Lyman Focht. For about two hours, important matter of business puzzled even Senior brains; but when it was over, all were well entertained by a reading from Miss Neff and by a violin selection from Mr. Fenstermacher. Candy and popcorn made the evening's entertainment complete. Formality was conspicuous for its absence and every one present enjoyed a general good time.

—A Senior.

Rev. D. H. Kenney, of Philadelphia, led chapel, Wednesday, April 19, 1922. He expressed his pleasure in being here by saying that he still would have come had it cost him ten times the inconvenience it did. He spoke of the wonderful possibilities before us as students. We are called of God to represent Christian life and practice. Every one must be equipped above the shoulder so that men will be compelled to see the truth. He must also be equipped below the shoulder. To present a supernatural philosophy he must have had a supernatural change of heart.

We are sent into the world. Jesus said "As my father hath sent me into the world, so send I you into the world." If we find Christ's mission we find ours. He was sent:

1. To deliver a great message.
2. To represent a great personality.
3. To inaugurate a great reform in economy politics, social conventionality and religion.

We cannot fulfill the mission to the extent that he did but we can carry on.

Christ said, "Ye shall receive power after that the Holy Ghost is come upon you."

It saves a man from:

1. Fear of faces.
2. Fear of failure.
3. Fear of fanaticism.

The Holy Spirit is the supreme qualification for soul winning, the interpreter of God's word and for social reforms.

KEEPING TRACK OF VALUES

It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money cannot buy.

—Geo. Horace Lorimer.

EASTER CANTATA

It has for many years been the custom of Taylor University to give a cantata in commemoration of the Easter season. This year on Friday, the fourteenth, the two glee clubs of the school rendered Stainer's "Crucifixion," directed by Professor H. Andre Schmidt and accompanied by Miss Virginia Ruse. The platform was appropriately decorated with lilies, ferns and a beautiful white cross which formed the center of the background. The rendition was pronounced the best ever given at Taylor; voices harmonized and attentive co-operation was noticeable. Mr. Charles Jennings, tenor, and Mr. Wallace Teed, baritone, gave the solo selections with fine interpretation and deep feeling.

It was not the motive of either the leader or the glee clubs to gain glory and honor for themselves. They endeavored to bring a message that would sink deep into the hearts of the listeners and bear fruit to the glory of God.

"John Stainer, a former choir boy of St. Paul's Cathedral, London, brought forth this religious work that has since been sung wherever the Anglo-Saxon tongue is spoken. Little did he think that he would be the composer of a work which has been heard on India's coral strands, on the mysterious shores of old Cathay, in the Pearl of the Antilles, among the effulgent rays of the balmy South, or in the snows and the colds of the arctic regions."

The nature of the cantata is such that no one who entered into the spirit of it could fail to be benefited. Beginning with Christ's suffering in the Garden, the entire story of His crucifixion is told. He is taken from Gethsemane, led before Pilate and tried before the people. They cry "Crucify Him," and Pilate willing to please them released the prisoner, Barabas and condemns Jesus who is led away by the soldiers and crucified upon Mount Calvary. There He is seen suffering for the sins of the whole world. A wonderful appeal is made in the chorus "Come Unto Me." The last chorus "I'll live for Him who died for me," provides a fitting close and makes our consecration the outcome of His suffering. It was for this that He lay down His life—that we might live.

The cantata was repeated on Sunday evening in the Methodist Episcopal church of Upland. Many who

then heard it said it was rendered even better than before.

THE PILL BOX

The missionary play given by the T. U. Standard Bearers Tuesday evening, April 11, entitled "The Pill-Box," was pronounced by those who heard it as one of the best entertainments ever given at the college.

In spite of very bad weather, the chapel was well filled with a very attentive audience. The college orchestra furnished appropriate music preceding the play, and between the acts, and a ladies quartette composed of Misses Wesler, Langdon, Mildred and Doris Atkinson, rendered vocal numbers.

The first scene portrayed the college room of Barbara Lane. She has completed her college course and is planning to visit her parents, who are missionaries in India.

The next scene shows her with her parents in India. Three knocks in the night come to her door with appeals for help that she cannot meet, and on her knees she promises to be a doctor. The next scene is in her office in India four years later, where she is administering help to the many needy ones who come.

The last scene shows the happiness that is hers when those who have been helped by her surround her and express their gratitude to the God they have learned to love through her life of service among them.

Miss Ruth Speirs as Barbara Lane, Miss Catherine Biesecker as Barbara's mother and Miss Caroline Churchill as a high caste lady were the most prominent characters, but each one of the twenty young people was very well suited to the part assigned and showed a fine comprehension of the thought of the play.

The costuming was done by Mrs. Eicher and her son, Elmer, of India, and some real oriental costumes were displayed.

As a fitting climax to the play, the pantomime "O Zion Haste," was most artistically given by seven young ladies, accompanied by Miss Edith Hall, soloist, at the close of the entertainment. The work of the society was defined by Miss Sadie Miller the superintendent and a generous thank offering of twenty dollars was received.

Mr. Orville French led in the invocation and closing prayer.

The entertainment was in charge of Mrs. E. N. Gilbertson to whom much of the credit is due for the excellent performance.

The Lord had a job for me, but I had so much to do,

I said, "You get somebody else, or wait till I get through."

I don't know how the Lord came out, but he seemed to get along; But I felt kinda sneakin' like, 'cause I know'd I done him wrong.

One day I needed the Lord; needed him myself, needed him right away;

And he never answered me at all, but I could hear him say, Down in my accusin' heart, "Nigger, I'se got too much to do; You get somebody else, or wait till I get through."

Now when the Lord he have a job for me, I never tries to shirk; I drops what I have on hand and does the good Lord's work.

And my affairs can run along, or wait till I get through; Nobody else can do the job that God's marked out for you.

—From Paul Laurence Dunbar.

An irreligious farmer in one of the western states, who gloried in his irreligion, wrote a letter to a local weekly newspaper in such terms as these: "Sir, I have been trying an experiment with a field of mine. I ploughed it on Sunday. I planted it on Sunday. I dressed it only on Sunday. I reaped it on Sunday. I carted the crop home on Sunday to my barn. And now, Mr. Editor, what is the result? I have more bushels to the acre in that field than any of my neighbors have had this October." He expected some applause from the editor, who did not, perhaps, himself profess to be a specially religious man. But underneath the letter, on eagerly opening his paper, he found printed this short but significant sentence: "God does not always settle his accounts in October."

FACES TOWARD THE LIGHT

I asked the roses as they grew Richer and lovelier in their hue What made their tints so rich and bright, They answered, "Looking toward the light."

"Ah, secret dear," said heart of mine "God meant my life to be like thine—Radiant with heavenly beauty bright By simply looking toward the light."

—Sylvanus Stall.

1922—Passion Week Addresses

By request of the faculty, Professor Wray for the third or fourth time had charge of the Passion Week services in the chapel. He gave an address each morning at the chapel hour on some subject appropriate to that day of the week. The following is a brief outline of Monday's address:

A reference to Palm Sunday, when Jesus made His royal entrance into Jerusalem prepared the way for the address. On that day of popularity, He was faithful to the cause of pure religion. Going into the temple, He "looked round about upon all things" and then "went out into Bethany with the twelve." This scrutiny and this silence boded no good to the desecrators of His Father's house. It was as if He were warning them of a coming judgment which they might avert by amending their ways. Alas! They were blind to the doom they were incurring by their sin, and on the morrow the blow fell.

Applying this warning and this act of judgment to the wider realm of personal responsibility pertaining to all men, the Professor spoke on the **Value of Prevision in One's Life**, taking as a text the Saviour's lament, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes . . . because thou knewest not the time of thy visitation." The following passages were also quoted to show the urgency of scripture in this matter: Deut. 32:29; Psa. 39:4; Ecc. 12:1; Isaiah 48:17-18.

The reason for such divine urgency is plain. God wants us to see the value of prevision in life **that we may never know the bitterness of remorse.** "To cure," says one, "is the voice of the past; to prevent the divine whisper of today." And the sacred proverb has it: "The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

Again, the value of prevision is seen in its appeal to **prepare for the joy of achievements and the glory of final reward.** We should look ahead and reflect on our possibilities; then make them realities. An artist had an acquaintance who, to his regret, showed no inclination to make anything of himself. He painted a picture

of the man, putting into his face and form the ideal he knew could be realized; then he called the man to his studio and unveiled the picture before him. The man gazed long at his own features and exclaimed, as if to himself: "Does he think I can be that kind of a man? **Then I will be!**" And his whole life was changed from that hour.

In a powerful story of Jean Paul Richter, a young man is represented as dreaming of his old age, when, at midnight, the old year was departing, and he, an old man near the grave had, as the results of his long career, "nothing but errors, sins and diseases, a shattered body, a desolated soul, a poisoned heart, and an age of remorse. The beautiful years of his youth were all changed into dismal goblins, shrinking away now, to hide themselves from the dawn of another new year." In desperation and unutterable grief he looked up towards the heavens and cried aloud: "O give me back my youth! O Father! Place me once more upon the crossing of the way that I may choose the path on the right hand and not again that on the left!" But his Father and his youth were gone forever. He saw a light flicker out of the marsh and fade away in the church yard. "There are my days of folly." A shooting star fell from heaven and vanished on the ground. "That is myself!" he cried, while remorse rent his bleeding heart. Then suddenly a peal of bells—distant church music hailing the new year—sounded through the air. Looking on the dim horizon and on the wide world around, "he thought of the friends of his youth, of the men who, happier and better than himself, were now teachers of the people, or fathers of joyous children growing up to a prosperous manhood; and he exclaimed: 'Ah My parents! I too might have been sleeping with eyes not stained with tears, if I had followed your new year's prayer for me!'" Covering his face with his hands, burning tears coursing down his face, he sighed in his despair: "Oh, give me back my youth!"

"And his youth suddenly returned. He awoke. And, lo, all the terror of this new year's eve had been only a

dream. He was still young; but the sins of his youth had not been dreams. How thankful he felt now that he was still young, that he had power to forsake the false path, and enter the road lighted by a bright sun and leading on to rich fields of harvest."

Ah! My young friends, let not false hopes lure you from the path of purity and honor, lest the story of a dream become to you an awful reality. Remember the choices of youth fix the habits of age and determine the soul's destiny. Does the record of the day of judgment in this memorable week, when the Son of God, whose eyes of flame had searched the place where reverence and devotion to holy ideals should dwell, cleansed its precincts, convey to us no warning? Shall it be said of us at last, that we knew not the time of our visitation? "Behold, now is the accepted time; behold, now is the day of salvation!"

A CONVINCING SERMON

Rev. T. T. Shields, of Toronto, says: "I heard of a telephone girl who turned to another and said, 'He's a patient man. I was flustered, and gave him the wrong number four times, and he said so kindly, 'You gave me the wrong number four times, operator. Try once again.' I'd like to meet that man.' And the other inquired, 'What is his number?' When she was told, she said, 'I know him; he is my minister.' Then said the other, 'I'm going to hear him preach.'"

Mr. Spurgeon used to tell how he once laughed when preparing a sermon, the only time he ever remembered laughing in so serious a business. He was going to preach on Joseph, but everybody knows that no matter where Spurgeon began he had a short cut to Christ, and he quickly made the journey. He had drawn a picture of the colossal stores of corn in Egypt, the granaries bursting with abundance. There was a supply of corn for seven years. And then in the midst of his vivid conception Spurgeon saw a little mouse in one corner of a granary worrying itself to skin and bone in the fear that there wasn't enough to live on.

Doing a deed is like sowing a seed; if not done at the right time, it is forever out of season.

—Maria Edgeworth.

BASEBALL!!

Spring weather invariably brings the baseball fever. In spite of the storms which have been soaking the campus and diamond, practically every boy (and some of the girls) has been hard at work, getting in trim for the baseball season, which starts Saturday April 29, when the Thaos and Philos clash in the opening game. In this also, new material figures largely. Both sides have some "dark horses" ready to spring at the right time. All together boys! Get some pep and boost for your team.

We, the undersigned, agree to the following baseball schedule between the Philo and Thalo Literary Societies:—

Saturday, April 29th.
Saturday, May 6th.
Saturday, May 13th.
Saturday, May 17th.
Saturday, May 27th.
Tuesday, May 30th.
Saturday, June 3rd.

Signed

ORVILLE W. FRENCH
Thalo Manager.
ORLO A. RUPP
Philo Manager.

INTER-SOCIETY TRACK MEET

The rules for the inter-society track and field meet have been drawn up by a committee from each of the societies. The addition of the hammer throw and the low hurdles, to the regular events, brings hints of new material in both societies. Doubtless the meet will be the best ever held in T. U. Both Philo and Thalo teams have been hard at work for a month and more and some extra good work may be expected.

The following rules shall govern the Inter-society track meet:

1. The meet shall be held Saturday, May 20.
2. There shall be a limit of four men in dashes.
3. Each man shall be limited to four events and relay.
4. The points shall be as follows: First place—5 points; 2nd—3 points; 3rd—1 point.
5. The relay shall count five points.
6. Further regulations such as officials, etc., will be announced later.
7. The following events shall take place:
 1. 50 yard dash.
 2. 100 yard dash.
 3. 220 yard dash.
 4. 440 yard run.

5. 880 yard run.
6. 1 mile run.
7. 2 mile run.
8. 220 yards low hurdles.
9. Discus throw.
10. Shot put.
11. High jump.
12. Pole vault.
13. Broad jump.
14. Hammer throw.
15. 1 mile relay.

J. B. JOHNSON
General Track Manager.

TENNIS SEASON ABOUT HERE.

The tennis courts have been rolled time and again, and matches have been planned but always that croak, the rain, spoils things and musses up the courts. However, Carl promises to have the courts in shape as soon as possible, so get out your rackets and get ready early in order to avoid the rush.

A TRAGIC ENDING TO LOVE'S YOUNG DREAM

It was in the beautiful season of the year when spring poets rave, when the dog-wood bark, and one can see the Johnny-Jump up. It was an ideal day for young lovers to saunter leisurely along and whisper to each other the words which come so naturally in the spring time of youth.

Down a grassy lane, came a little man and maid, enjoying the beauties of the day and above all, the company of each other. An inoffensive dandelion held up its bright yaller head for them to admire. They quickly possessed themselves of the little flower and decided to try their lung expansion by blowing through the hollow stem of the flower.

Each placed an end of the stem in his and her mouth and blew with might and main. Naturally the boy could blow harder, and alas! An innocent little worm had decided to make its home in the stem and when the little girl found it impossible to keep the stem in her mouth—horrors! ! ? ! ! The worm was forced to leave its abiding place and found a new but not permanent one in the little girl's mouth.

Result: She refused to speak to her lover, who went home crushed and heart broken.

Who would think by looking at the calm and serene face of Prof. Blodgett, that he had had such a tragic affair.

A translation in Greek I: "He said to shoot the Greek on the right wing."

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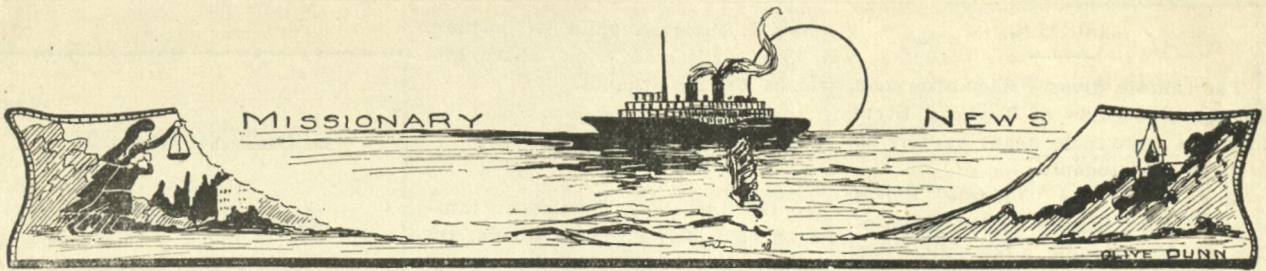
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MISSIONS

Students! Faculty members! Volunteers! Everyone who believes in prayer! Remember room 9, opposite the library, is open from 12 to 12:15 every school day for you to use.

Do the burdened messengers of the cross, who are meeting the forces of the enemy, need prayer? The answer is inevitable. If foreign missions don't appeal, pray for our own needs. Some students need shoes and other articles of apparel at this very hour. Pray that God will thrust out workers who are endued with power into the waiting fields.

You who waste your time about the post office or waiting around the dining hall for the bell to ring and yet can say, "I haven't time to pray as much as I should," come in, if only for a few minutes, and drop to your knees and go to prayer immediately, whether there's one or a dozen present. Let's begin to make our prayer life effectual today in praying for real missionaries, etc., and not wait until next year.

—A Volunteer.

Sungkiang Ku, China,
Feb. 26, 1922.

Dear Editor and Friends:

The old tie still binds and when the Echo gets to us, the other things must wait awhile at least. The January number came yesterday and we enjoyed it. It certainly is interesting to read about our friends who are scattered over the world. We got a letter from Vere Abbey the other day and Miss Martha McCutchen writes occasionally from Foochow, China. Miss Householder stopped in to see us on her way to West China. Leon C. Osborn is in Chikli, and there are several others in China who are within mailing distance.

We find our work very interesting, although it seems to go slow on account of the language. I walked about a mile and a half and back this morning and preached at my charge in the city. Grace church is in a prominent location in Sungkiang and

we expect to develop it along institutional church lines. This will take time, as well as much prayer and waiting on God. We can't go too fast in China.

We find the Chinese people very interesting, although how to deal with them at time is a difficult question. They are just the same as other folks, though, when it comes to finding God. They, like we, have sinned and when they repent and seek God, they get forgiven. There is no other way and we have no other gospel to give them. We find that the simple truth of the gospel is what accomplishes the work. We trust that our friends will not forget to pray for us that the Holy Spirit may work through us. Otherwise, our work will be in vain.

Regards to all the Echo family.

Yours in His service,

CLINTON J. BUSHEY.

Pinned to above letter was the following note and newspaper clipping:

"You will note the enclosed clipping. I took this out of last week's paper. These things happen often these days in China, especially inland. A little over a week ago I ate dinner with the brother of Dr. Taylor—Rev. H. H. Taylor. Brother H. H. Taylor is the oldest son of J. Hudson Taylor and is now living on Mohanshau, a mountain some one hundred miles from here. They certainly are fine people and the Lord is continually blessing them.

Woman Freed; Man Held at Yunnanfu

Shanghai.—Dispatches received here today from Peking and Yunnanfu revealed the capture by bandits last Thursday in a lonely section of Yunnan province of two British missionaries, Dr. and Mrs. Howard Taylor. Mrs. Taylor has been released and has returned to Yunnanfu, but her husband is still being held.

Dr. Taylor is a son of the late Dr. Hudson Taylor of the China Inland Mission. For the past year he and Mrs. Taylor have been visiting mission stations throughout China.

Reports of the kidnapping received at the mission here and the British

legation in Peking are as yet meagre. Dr. and Mrs. Taylor were traveling to Kutsing. North of Yunnanfu they were approached by a party under the bandit leader Fu Hsiao hung and were carried away. Mrs. Taylor reported the capture following her release and return to Yunnanfu.

From an article written for the Friends Oriental News, Alison H. Rogers, a Taylor graduate now on the mission field of India, we cull the following:

"There is a sect of reformed Hindus who are working definitely to reconvert Indian Christians. One of these men told me in a conversation that they could convert any Christian regardless of how long he had been a Christian, unless he was brought up in an orphanage and did not have the background of early Hindu training."

AFRICA STIRRING

The movement for self-determination and self-expression has spread to Africa. The slogan, "Africa for Africans" is passing from tribe to tribe on the Dark Continent. General Smuts said, "The African native is losing faith in the white man, white education and white religion." In Rhodesia there is wide unrest and revolt against exploitation by whites. There have been strikes in which thirty to forty thousand miners not only refuse to work, but endanger white settlers. One of our optimistic leaders says, "Every foot of Africa today is under the flag of a Christian government." But one of those governments commends itself for bestowing upon the native twenty-four acres of his own land, while for many years the standardized farm of an European in Matabeleland was 6500 acres. Over a million acres are about to be taken from the natives and allocated to whites.

Africa wants to see some practical, Christ-like Christianity.—Selected.

Thoughts of what might have been are an injustice to today.

LOCALS.

The cantata given Friday afternoon by the Glee Clubs of Taylor University was enjoyed by many visitors as well as the students.

May Rector and "Johnnie" Spiers spent Easter Sunday at the home of Mr. and Mrs. Copple, a few miles from here. It being Easter they were permitted to feed the chickens and gather the eggs.

Alice Wesler spent the past week at her home in Batesville, Ind.

Madge Mannon, Wilberta Brower, Virginia Ruse, Carolyn Churchill and Emma Michel were entertained at dinner Easter Sunday in the home of Mr. and Mrs. I. C. Bowen, of Upland.

Miss Doris Morrow, of New Castle, Pa., was the guest of Lillian Armstrong last week. Come again, Doris.

Mrs. A. Verne Westlake is visiting her parents at East Liverpool, Ohio. Mrs. Westlake expects to return next week.

Rosabell Daugherty and Aileen Kenrick assisted in revival meetings at Rensslear, Ind.

Professor Hoag, Helen Hall, Stella Thacker and Mr. Fletcher were Marion visitors last Saturday.

Mr. Brown is guilty of a grave offense. He stepped on the cat's tail in the main building which caused a great disturbance in the library.

Miss Elsie Kellar, of Sayre, Pa., visited Miriam Teed last week. We hope she will make us another visit in the near future.

Rev. and Mrs. Pugh left last week for New Jersey, after spending the winter at T. U.

Dorothea Leech and Kathryn Bier enjoyed Easter dinner at the Peele home.

Wilodene Countryman was entertained in the home of Mr. and Mrs. Forest Miller last Saturday and Sunday.

Miss Lettie Cole, of Corning, N. Y., is the guest of Mildred Kettyle. Welcome to our fair city, Miss Cole.

Audrey Faulder spent the week-end with friends in Indianapolis.

Because of the immense crowd at the piano recital, Monday evening, Professor Westlake was obliged to ask the audience to take the front seats—both of them.

Evelyn Gaar received a box from home, Monday, and because of Evelyn's generous disposition about thirty girls were invited to her room at 9:30. Yum! Yum! Angel Food cake, n'everything. I say Rah! Rah! Rah! for Evelyn.

Mrs. I. M. McLaughlin, of Corning, N. Y., is visiting her son, Willard, and friends on the campus.

ALUMNI NEWS.

L. Chester Lewis has been transferred from Cawnpore to Gonda, India, and has been given the district superintendency of his district. Both Mr. and Mrs. Lewis enjoy their work very much.

L. R. Norvelle, a former Taylor student, is head of the Department of Speech in the University of Iowa. He delivered an address at the annual convention of the National Association of Teachers of Speech, which was held at Chicago last February. He is very successful in this work.

Mr. and Mrs. Neilson are living at Pleasantville, New Jersey. They are the parents of a daughter named Evelyn Ruth. Mrs. Neilson was formerly Ruth Ridout.

Stanley J. Urban is residing at Wallaston, Mass. He is expecting to return to school next fall if possible.

Mr. and Mrs. Percy Boat have moved from Newburg, N. Y., to Bridgeport, Conn. Mr. and Mrs. John W. Rose visited them while on their way to Boston, where Mr. Rose will enter the school of theology next fall.

Mr. and Mrs. Claudius Barrett are living at Lutesville, Mo. Claudius and Clarence are both attending the Lutesville high school this year.

Rev. and Mrs. J. M. Cause are residing at Olympia, Wash., where Rev. Cause is pastor. Mrs. Cause was formerly a T. U. student and at that time was known as Bessie Ruth Herick.

Malachi C. Cooper lives at Houston, Texas, where he is employed by the Prudential Insurance Co.

Mrs. Clarence Olson died at St. Joe hospital in St. Joe, Mo. She had an operation a few weeks previous from which complications arose causing her death on April 9th. She leaves one son, Ward, aged eleven. Her husband, Rev. Clarence Olson, is pastor of the M. E. church at Skidmore, Mo. He graduated from Taylor in 1915.

Basil T. Osborne, of LaMoure, N. D., says: "Mrs. Osborne and I have a constant love for the old school of our choice and of God's sweet savior to the world. We found it a veritable green pasture to our souls while there and have carried away a relish for the fruits of a full gospel ministry there."

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(continued from page 2)

ity of wage earners.

2. It is inimical to the union men themselves for all union men are put on the same plane and thus personal ambition is destroyed.

3. It is inimical to the employer.

The employer would be deprived of his right of free contract; and collective bargaining would become coercive bargaining.

The principle of the closed shop does not consider the employer in his dealing with the long and short factors of supply and demand, and with the commercial crises, and with the periodic rising and falling of commercial values.

4. Last of all, the principle of the closed shop is inimical to the general public.

The philosophy of collectivism, when put in the hands of the closed shop becomes the philosophy of the battle field.

The only logical conclusion is that the public pays the bills.

III. It fails to accomplish the desired results.

1. A principle which does not seek the greatest good of all is not justifiable.

2. It does not bring about financial prosperity for the union man.

3. It does not protect the laboring class.

4. It results in industrial warfare.

5. It results in industrial decline.

6. It results in industrial autocracy.

The T. U. debaters did not only have material that was convincing but delivered it in a way which is surpassed by few. Their outlines stood out plainly during the presentation and the argument was stated clearly and with proper emphasis. The decision was unanimous for the negative.

We cannot submit a report of this debate without saying that these men exemplified the real art of debating, especially when it came to the rebuttal. The appreciation of the masterly way in which they met the argument of their opponents, was shown by the audience.

Those who have heard the debate feel that Taylor University's debaters are capable of receiving their share of honors in inter-collegiate debating.

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ALONE-NESS.

The other day when out in the woods picking violets we made an observation which brought a lesson worth passing on. The flowers which grew in the open places where they received the direct sunlight all day were not as fresh and fragrant as those which grew in the deeper and more shaded parts of the woods. In the unprotected areas the violets were faded while those which grew where partial protection was afforded had a deep richness of color. The most beautiful violets were hidden.

The masses of people today are living lives of barrenness because of a perverted social instinct. Man craves society and there is no doubt that this instinct to desire the company of others is being satisfied more today than ever before. Man has learned to adjust himself to the society of others and has in so doing gained innumerable advantages over an independent life. But has he not also sacrificed some things? Does he realize the inestimable value of getting alone? Of withdrawing from the crowd? During the age when men isolated themselves in monasteries and hermitages the other extreme was reached. A life in seclusion is as unnatural as

a life in a continual whirl of events.

Just as the violet needs some protection from the sun's rays, so man needs to get away from the world once in awhile. It is possible to live so close to life that we have no appreciation of its true values. A painting cannot be appreciated if a person stands too close; if looked at from a distance its real beauty and art is revealed. The universities of the country are places, where groups of students are withdrawn from the world while pursuing a course of study in preparation for the life ahead. A student can stand back and look at the world, study its problems, and seek a cure for its many ills. He returns to the world with an eye and greater vision.

Then it is well for the individual to seek complete separation from the fellowship of others—even the dearest friends—for a short time, as often as possible. The soul of man yearns for periods when he can sit still and meditate. At such time the seriousness of life is fully realized and the great issues ahead can be weighed with a judgment which is more sober than at ordinary times. The fruit of such seasons is relaxation, readjustment to meet impending circumstances, enlargement of vision, re-

newed courage, and perfect rest from the constant whirl of society.

There is also a seclusion which is far more valuable than either of the forms just mentioned. Only those who make it an unalterable feature of their daily lives can estimate the value of following the Scripture injunction: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." No form of prayer can take the place of secret communion with God. Oh the majesty of the presence of Jesus! He becomes real to those who close themselves from all outside influences and earnestly enter into heart communion. The monotonous routine of daily activities is changed into work furnishing the utmost interest and pleasure; sorrow gives place to joy; the mind is lifted from the trivial affairs of the present world to the glories of the world to come; and the value which God places upon a human soul supplants the narrow conceptions of man.

"It has been the continuity of the universities in joining experience and thought of the past with the ideas of the day that has given stability and impulse to civilization. Since the foundation of the oldest European university of Cracow, the character of the government of Poland has changed a dozen times. This institution has never ceased to canvas free thought, free speech—to sow the seed from which springs human liberty. When all other institutions have apparently crumbled, these educational institutions have gone on pouring out men of character and ideas, from whom new governments, the evolution of freedom and better government have risen. There is something great and precious in the continuity of these institutions.

—Herbert Hoover.

Noting the tremendous industrial and other advantages that the United States is deriving from prohibition, the Independent Socialist Party of Germany has, according to the Christian Science Monitor, "announced its intention of submitting a general alcohol prohibition measure in the Reichstag."

An aim in life is the only fortune worth finding, and it is not to be found in foreign lands, but in the heart itself.—R. L. Stevenson.

CHRONICLE.

April 6—Emma Michel begins training for track. In her first try-out there were only two contestants, "Em" and a supposedly headless hen. Distance, 100 yard dash from dining hall to music hall. "Em" won.

April 7—Mnanka banquet. Barton Rees Pogue presents five of his pupils in Thalo program.

April 8—Soangetahas win debate over Eulogonians; subject, Resolved: That the mental capacity of man is greater than that of women.

April 9—Sam, the Methodist, gives the story of his life. Beautiful moonlight night but no S. P.'s

April 10—Just rain and Monday.

April 11—The Standard Bearers give their play entitled, "The Pill Bottle." More rain.

April 12—Three cheers for our Co-ed Echo staff! Just a little more rain.

April 13—Changeable weather. We are glad to have Prof. Cobb visit us.

April 14—Stainer's Crucifixion given by the Glee clubs was a most impressive service.

April 15—One day without rain. Everyone has a good time regardless of studies.

April 16—Easter Sunday. We are overjoyed to have Rev. Barrett with us for another year.

April 17—If this wasn't the highest point of land on the Pennsylvania railroad we would all be wearing life preservers.

April 18—T. U. launches her first inter-collegiate debate vs. Huntington college.

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Avis Lindell walking with Russel.
"My this seems just like old times."

Russel: "Why? What do you mean?"

Avis: "Oh, walking home with father when I was a little girl."

University students of Austria and Germany have developed a young German movement (Deutschen Jugendmeinschaften) which seems to be a general revolt against ancient authorities, traditions and customs. Among the ideas and habits attacked are militarism, monarchy, class distinction and alcoholism. The movement is idealistic-patriotic for the development of a better self and the aid of the nation in the day of trial. It takes different forms in different localities, but the general spirit seems the same.

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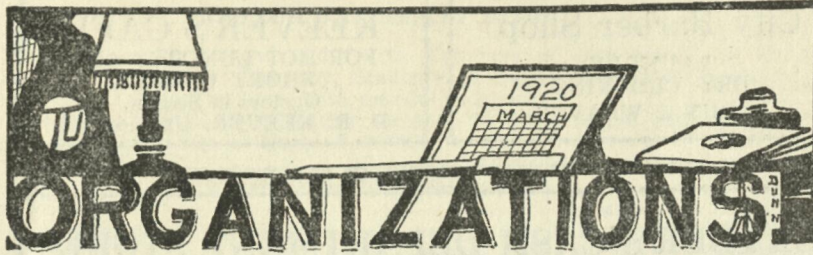
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SOPHOMORE CLASS.

On Saturday evening, April 8, the college Sophomore class met in the gymnasium for a "get-together" party. The committee had sugar, nuts, corn and the other things necessary for a fudge and popcorn party on hand and everyone had a jolly time doing their "bit." After this feminine proceedings some of the boys (ah! and girls, too) had to seek diversion more becoming to their boisterous natures, and so they indulged in a lively game of baseball on the center of the gym floor. We can not report as to the winners, but, from the noise heard, we conclude that Mr. Daughenbaugh must have been on the winning side. Oh, well, we know that baseball as well as fudge is a hobby with him.

After some other games had been played a short program was given. Prof. Pogue's reading, "Farmer Whipple, Bachelor," was of course especially enjoyed. Mr. Hightower gave an interesting "pep" speech in which he told of the past accomplishments and future hopes of the Sophomore class. We noticed that he was especially sympathetic with one of his classmates when he spoke of him in relation to rule sixteen. An original poem was read by Miss Hessenauer, and two humorous readings, "She Bids Him Goodnight" by Miss Alice Smith, and "The Cheerful Hostess" by Miss Kettyle, were well received.

The Sophomores showed that they still possess much class spirit and are not intending that this be their last good time before they disband as Sophomores and re-unite as Juniors.

EUREKA DEBATING CLUB.

The club met April 8 as usual. An interesting roll call was made by having each member give a well known saying or proverb when his name was called. After roll call four of our Spanish boys debated the question, "Resolved: That the 'Campbell Bill' is more favorable for Porto Rico than absolute independence." Mr. Diaz and Mr. Rodriquez debated on

the affirmative and Mr. Vallejo and Mr. Casanas the negative. The judges decided in favor of the affirmative. After the debate the following triangular debaters were elected: First team, Boyll and Baltzell; second team, Whiteneck brothers; third team, Draper and Morrison.

On the 15th we debated the question, "Resolved: That the Darwin theory of evolution should be taught in our public schools and colleges." Mr. Miller and Mr. Kerr were the affirmative debaters; they were opposed by Mr. Hultz and Mr. Henning. The affirmative won the decision. Several visitors were present, among them Prof. Pogue, who acted as critic, and Prof. Draper, who served as one of the judges. Several interesting talks were given after the debate by the visitors and members of the club. Prof. Pogue related some incidents that happened in the club room when he was an active member. Others told how the club has helped them in their class work.

Eurekans, let us be as conscientious about attending the club as about attending our classes.

EULOGONIANS.

Great regret was felt by many who did not have the opportunity of attending the closed session of the Eulogonian and Soangetaha Debating Clubs. It was indeed an hour well spent to listen to the two teams as they debated on the issue Resolved: That women have the same mental capacity as men. Both sides apparently fully believed in the side of the the question which they were defending and kept hammering away until the visiting team left, at the close of the session, with its colors flying high. They were proud of the fact that they had beaten the Eulogonian team.

On April 15th the members of the club and also some of the members of the young ladies' club, listened to an interesting debate on the question of Resolved: That married missionaries can do more effective work than the unmarried missionaries. The negative, however, could not be classed

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as "women haters;" in fact, if anything, they might well be classed as the direct opposite and they therefore did not manifest much enthusiasm in upholding that "single" proposition.

Interest and enthusiasm is making our club go ahead with leaps and bounds.

—Reporter.

SOANGETAHA.

The Soangetahas met with the Eulogonians in the library on Saturday evening, April 8. The question for debate was, Resolved: That the mental capacity of women is equal to that of men. The affirmative was supported by the Soangetaha Club represented by Miss Lillian Hinds and Miss Bertha French. The Eulogonians, upholding the negative, were Walter Rose and Wallace Teed. The decision was rendered in favor of the affirmative. Now girls, since we are at last recognized as the mental equals of the boys, let us launch out and make our club mean more to us and our wholesome development than ever before.

Saturday night, April 15, the club met in regular session. The number present showed the interest that the members are taking in the club. Several visitors were present. We hope they will call again and others also. The Soangetaha Club always gives a hearty welcome to visitors. The debate for the evening was on the subject, Resolved: That the Protestant church should permit women to be ordained preachers. The speakers on the affirmative were Misses Florence Beale and Hilda Erbland and on the negative were Miss Caroline Churchill and Mrs. Earl Fiddler. The debate showed points of much interest to their listeners. The judges decided in favor of the affirmative.

Now that the inter-collegiate debate has proved to us that there are women in other colleges who really can debate we want to train some debaters in our club who can "match up" with them. Come on, girls, let's do our level best to attain that height.

THALONIAN LITERARY SOCIETY

On Friday evening, April 7th, the Thalonian Literary society presented five pupils of Prof. Barton Rees Pogue in an expression recital. As the opening number on the program Miss Mary Shaw gave a piano solo—Rhapsodie in F minor, and as the closing number on the program Mr. L. Diaz gave a vocal solo entitled, "Beautiful Night," which was enthus-

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Prof. Pogue's pupils and their readings were:

Miss Catherine Biesecker, "The Highwayman."

Mr. Ralph Henning, "The Professor's Ball Game."

Miss Claribel Eaton, "The 101th."

Mr. Zeno Stackhouse, "Formality at Siwash."

Miss Caroline Churchill, "The Gypsy and the Captain."

—"Doug," Reporter.

PHILALETHEAN

LITERARY SOCIETY

The Philalethean Literary Society gave one of the most interesting programs of the year, Friday evening, the 14th, in Shriener auditorium.

Prof. Pogue presented in expression recital five of his students.

Miss Neff read in a very pleasing manner three short poems in negro dialect.

Miss Himelick presented "The Two Home-comings" in such a way that at no time did the audience lose interest.

In her usual pleasing way Miss Mildred Atkinson read "The Folly of Wisdom."

Miss Spiers carried her audience with her through "The Dawn of Romance."

Mr. Burke White was at his best in "How the LaRue Stakes Were Lost."

The readers were assisted by Mr. Rhinehart, pianist; and Miss Wesler, vocalist, accompanied by Mr. Fenstermacher on the violin, sang "The Conqueror."

After the program a short business session was held. We anticipate a great time for the Philos in the next few weeks. Yea, Philos! Let's go!

—Reporter.

PRAYER BAND.

If ever there was a time in the life of Taylor University when we should pray it is now. In the recent prayer services which we have had we saw the dawn appearing for the school we love. God has given us the assurance of answered prayer for our school. In the light of this we should not stop praying, but only press the battle harder until the victory is completely won.

In our recent band meetings God has been signally present. We prayed that souls would pray through to victory in our school, and it was so.

Surely if we hold on by faith we shall soon see a stirring revival and more souls finding God in His saving and sanctifying power.

At the beginning of the service, April 18, we had a short experience meeting. There was a new note of victory in the testimony of many, giving a real proof of answered prayer. After the experiences were given the Lord blessed us in a season of earnest prayer. Praise the Lord! Let's press the battle for victory is near.

—John O. Mabrice, Reporter.

HOLINESS LEAGUE

"O God, thou art my God; early will I seek thee: my soul thirsteth for thee. * * * To see thy power and thy glory, so far I have seen thee in the sanctuary."—Psa. 63: 1, 2.

"How is it that thou wilt manifest thyself unto us, and not unto the world?"—John 14: 22.

Thank God that He still reveals His power and glory to those who seek Him with yearning hearts: Christ still manifests Himself in blessed reality to those who love Him. (John 14: 23.)

In Holiness League on the evening of April 7, Rev. Pugh spoke again on the theme of "Holiness" in the same confident, whole hearted manner that he has shown in his messages at different times during the school year. His interest and participation in the work of the Holiness League while he has made his home on the campus have been appreciated.

The following week the Holy Spirit fell upon us in a glorius service. Mr. John Mabuice in his message for the evening was led to relate his experience of sanctification. The Lord blessed him and us as he told of the leadings of the Lord and spoke of the joys of the sanctified life. Several sought this "satisfying portion" in the altar service where the presence of the Holy Spirit was blessedly realized in conviction, guidance and victory.

Such seasons of grace and glory fill our hearts with joy and praise, and encourage us to continue to "ask largely that our joys may be full." "God is faithful."

Many students start running to classes when the last bell rings. Why not do a little running before it rings.

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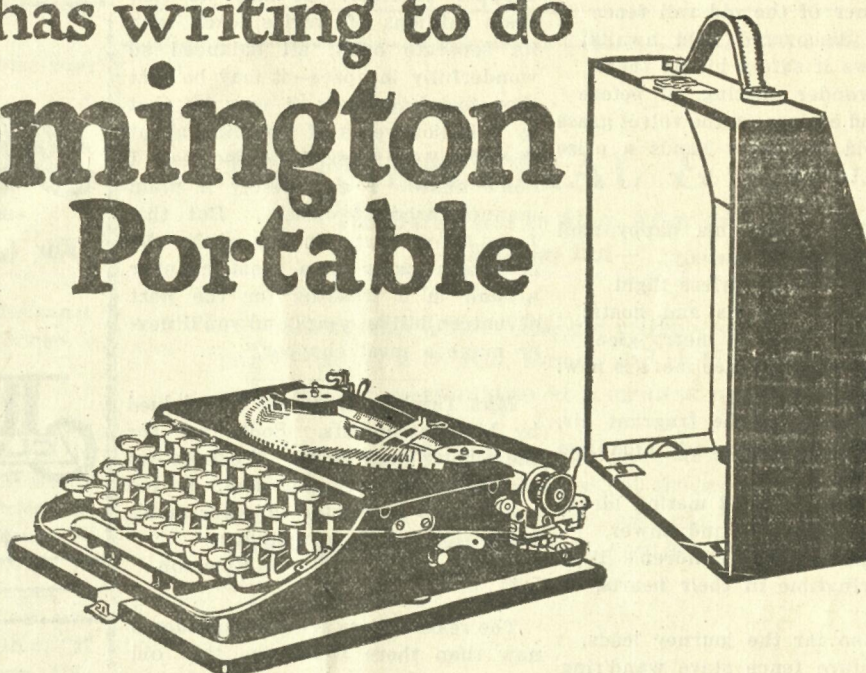
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South Side of Square

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APRIL.

Little children wand'ring wide,
With hearts a-throb—so far from
home!

A journey great for little feet—
So far indeed that mother's voice
Across the orchard calling
Scarce sounds in baby ears.

Little eyes in eager search,
Seeking flowers white and yellow,
Adder-tongue and violets,
Crinkle-root, spring-beauties too,
And dandelions all of gold,
And bloodroot, white as snow.

Each corner of the old rail fence
A new discovered field awaits;
Who knows if safely hiding there,
Some wonder passing all before
May spread a glory on the velvet grass
And hold for eager hands a prize
most rare.

The bluebird pours his happy soul
In all-entrancing melody;
And in the joy of fearless flight
The swallow wheels and floats;
The children shout in merry glee,
For all the world once more is new.

'Tis springtime in the fragrant air,
'Tis spring in skies of cloudless
blue,
'Tis spring in songs of mating birds;
And spring in bud and flower,
'Tis spring in little children's lives
And springtime in their hearts.

And now so far the journey leads,
The pasture fence stays wand'ring
steps,
All in a row the children stand
And wond'ring eyes gaze far a-field,
And stories whisp'ringly are told
Of dangers dread awaiting there.

Of "bunky" sheep with curling horns,
Of bulls that paw the ground
With bellow awful to the ears,
Of "things" of dread and mystery
That hide and lurk and come at night
From out the solemn woods beyond.

But singing birds and cheerful flowers
And April skies of softest blue,
Revive staunch courage in their hearts
As sturdy steps are homeward
turned,
Brave travelers indeed are they—
Wee ones returning from afar.

Such flowers mother never saw be-
fore!
Her ears list ev'ry wondrous tale,
The little one climbs in her lap;

Adventure makes the home more
dear,
Swift April clouds bedim the sun
And April showers patter on the
roof.

March 21, 1922. —H. T. Blodgett.

The American magazine recently published an article giving a business man's statement of why he knows there is a God. He had been frankly facing the wonders of the stars and planets, their system and order; then he said: "It takes a girl in our factory about two days to learn to put the seventeen parts of a meat chopper together. It may be that these millions of worlds, each with its separate orbit, all balanced so wonderfully in space—it may be that they just happened; it may be that by a billion years of tumbling about they finally arranged themselves. I don't know. I am merely a plain manufacturer of cutlery. But this I do know, that you can shake the seventeen parts of a meat chopper around in a washtub for the next seventeen billion years and you'll never make a meat chopper."

Man Thinking must not be subdued by his instruments. Books are for the scholar's idle times. When he can read God directly, the hour is too precious to be wasted in other men's transcripts of their readings.

—Emerson.

The reason there are more accidents now than there were in the old horse-and-buggy days, is because then, the driver didn't depend entirely on his own sense.

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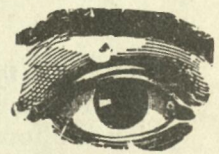
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PASSING IT ON

(Republished at Father's Request)

The College President.

Such rawness in a student is a shame
But lack of preparation is to blame.

The High School Principal.

Good heav'ns, what crudity! The
boy's a fool,

The fault, of course, is with the
grammar school.

The Grammar Principal.

O, that from such a dunce I might
be spared

They send them up to me so unpre-
pared.

The Primary Principal.

Poor kindergarten blockhead! And
they call

That preparation! Worse than none
at all.

The Kindergarten Teacher.

Never such lack of training did I see.
What sort of person can the mother
be?

The Mother.

You stupid child! But then, you're
not to blame.

Your father's family are all the same
—Exchange.

WHERE WORDS FAILED

The new guard who was not fa-
miliar with a certain railway run in
Wales, came upon a station which
rejoiced in the name Llanfairfechan-
pwllgogerych. For a few minutes he
stood looking at the sign board in
mute helplessness. Then pointing to
the board, and waving his other arm
toward the carriages, he called, "If
there's anybody there for here, this
is it."

DEADLY HEREDITY.

"Strange case of heredity in that
family!"

"How come?"

"One of the boys has a golden tenor
voice, one is in the prize ring and
has a tin ear, one is a press agent
with all the brass in the world, one
is silver-tongued orator, one alumin-
um ware canvasser, one a steel pud-
dler, one a copper"—

"Well, where does the heredity come
in?"

"Why, their father was one of those
mercurial men who ruled their sons
with an iron hand."

Movable schools for the children of
migratory laborers in the San Joaquin
Valley of California are conducted by
the state board of education. The
schools move from place to place
with the laborers as these keep up
with the harvest.

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In Logic Class.

Dean Ayres illustrating use of syllogism:

Cat ran down the walk;

Dog ran after it.

Therefore, man is mortal.

Now class, this has no logical connection, but:

Girl went down the walk;

Boy went after her.

Therefore, man is mortal (human).

This has real logical significance.

Miss Stanley: "Can you give me an example of animal kindness?"

Mr. Kendrick: "Yes, I've seen one monkey depopulate the head of another one."

Mary French: "The heathen can't understand single women."

Leonard Stimpson: "Well, I'm not a heathen, but I can't understand them either."

Prof. Pogue: "It pays to ask." Then as an after-thought, added, "I think that is why there are so many single young men around here."

Mr. Henning: "Well, if you don't want a thing, don't ask for it."

Debater: "In heathen lands men cannot speak to women."

Madeline Bein: "Would you call this a heathen land then?"

Prof. Woodford: "Your French theme isn't long enough Miss Smith."

Alice Odella: "Well, I copied half the words in the French dictionary, but if you desire more I'll copy the other half."

Caroline Churchill: "If I don't quit dreaming about getting money I'm going to get peeved. I'm tired of waking up to find myself a pauper."

Dean Ayres: "Appendices have gone out of use, and we don't need them any more."

Mr. Briggs: "The doctors do."

Miriam Teed while at Copples came running into the house and excitedly demanded: "Will those big gray hogs hurt me, Mrs. Copple?"

Mrs. Copple: "Hogs? Why Miriam where do you see any hogs? Oh, those are geese!"

Wyatt: "Would you consider it improper if I should kiss your hand?"

Alice Odella: "Not improper, but decidedly out of place."

Doctor (looking at garden path): "Pat, that's a bad job. It's all covered with rocks and gravel."

Pat: "Faith, sor, and theire's many a bad job of yours that kivered with rocks and gravel."

Prof. Durfee: "Where do bugs go in the winter?"

Charles Shilling (absent mindedly): "Search me!"

Prof. Cline: "In writing stories for children you should write so the most ignorant can understand."

"Spike" Ellison: "Yes, mam. What part of it don't you get?"

George Fenstermacher: "There has been a tune running through my head all morning."

Burke White: "Why, is there room for it to get around in there?"

Dezendorf: "You don't mind my singing, do you?"

"Bud" Seelig: "Not at all; I work in a saw-mill."

Mabel Landon: "Could I borrow your tie, Johnny please?"

Johnny: "Why the formality?"

"Mab:" "You see it's this way, I can't find it."

Miss Lowe says she is very much interested in architecture—especially high towers (Hightower).

SEVEN WONDERS OF THE WORLD

I wonder who—
I wonder what—
I wonder why—
I wonder where—
I wonder when—
I wonder how—
I wonder which—

The biggest social event of the Harding administration at Washington, doubtless, was the dinner to the delegates attending the disarmament conference. It was given at the White House, November 12; it was dry.

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DON'TS

Don't ask for credit. Do things worth while and get credit.

Don't you know that time doesn't go? Time stays, we go.

Don't fiddle away your time—unless you are a good fiddler.

Don't stop to think when the signal is Go!

Don't expect an intelligent answer to a foolish question.

Don't get stewed—unless you're a prune.

Don't try to pay debts with notes—unless you're a Caruso.

Don't you know that many who are not on the job all the time find themselves out of a job in no time?

Don't be a bore—that's awl.

Don't work on the wrecking crew—help the construction gang.

Don't use a match to see if you need gasoline in your tank—you won't need any.

Don't try to kill time—it will kill you.—The National News.

I have read a story of an expensive cocktail. It cost \$6,000. In New York is a man who once paid \$6,000 for a cocktail. A manufacturing company needed a manager. The salary was \$6,000 a year. The officers considered many candidates, and decided to offer the position to a young man of unusual ability. The president and general manager invited the young man to lunch with them at a downtown club. They wanted to "look him over" just once more. An elaborate luncheon was ordered. The waiter was a long time in bringing the first course, and the guest began to appear ill at ease. He seemed uninterested in the conversation. Finally he turned toward the president and said, "Would you mind if I ordered a cocktail?" The other men exchanged surprised and significant glances, but they called the waiter and the cocktail was ordered. In a little while the president excused himself and wrote this message on a telegraph blank: "The job is too big for a boozier. We can't run our business on cocktail power."

Believe me, the talent of success is nothing more than doing what you can do well; and doing well whatever you do—without a thought of fame. If it come at all, it will come because it is deserved, not because it is sought after. And, moreover, there will be no misgivings, no disappointment, no hasty, feverish, exhausting excitement.

—Longfellow.

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